



*Rain
Bhram
Happy
20 Feb 2001*

The DIVINE LIFE



The fundamental point of all religions is selflessness. This is the beginning of Divine Illumination. The golden rule of every religion is "Do unto others as you wish to be done by."

—Swami Sivananda

FEBRUARY 2001

SPIRITUAL CALENDAR 2001—2002

THE DIVINE LIFE SOCIETY, P.O. SHIVANANDANAGAR—249 192,
Distt. Tehri-Garhwal, Uttaranchal, Himalayas, India

2001

MARCH

- 26 Lunar New Year's Day;
Sri Vasanta Navaratri begins
- 27 Sri Matsya Jayanti

APRIL

- 2 Sri Rama Navami;
Sri Samartha Ramadas Jayanti
- 4 Ekadasi
- 5 Pradosha Puja
- 6 Sri Vardhamana Mahavira Jayanti
- 7/8 Chaitra Purnima
- 8 Sri Hanuman Jayanti
- 14 Mesha (Vishu) Sankranti (0.27 a.m.)
- 19 Ekadasi
- 21 Pradosha Puja
- 23 Amavasya
- 26 Akshaya Tritiya; Sri Parasurama Jayanti
- 28 Sri Adi-Sankaracharya Jayanti
- 29 Sri Ramanujacharya Jayanti
- 30 Sri Ganga Saptami

MAY

- 3 Ekadasi
- 5 Pradosha Puja
- 6 Sri Narasimha Jayanti
- 7 Purnima; Sri Buddha Jayanti;
Sri Kurma Jayanti
- 19 Ekadasi
- 20 Pradosha Puja
- 22/23 Amavasya

JUNE

- 1 Sri Ganga Dussehra; Anniversary of
Sannyasa Diksha of His Holiness
Sri Swami Sivananda
- 2 Ekadasi (*Nirjala*)
- 3 Pradosha Puja
- 5/6 Purnima
- 17 Ekadasi
- 19 Pradosha Puja
- 21 Amavasya

JULY

- 1 Ekadasi (*Hari Sayani*)
- 2 Pradosha Puja;
Chaturmasya Vrata begins
- 5 Sri Guru Purnima; Sri Vyasa Puja;
Sri Guru Puja;
Lunar Eclipse (7.05 p.m. to 9.45 p.m.)
- 14 38th Anniversary of the Punyatithi
Aradhana of His Holiness
Sri Swami Sivananda
- 16 Dakshinayana begins
- 17 Ekadasi
- 18 Pradosha Puja
- 20 Amavasya
- 25 Sri Naga Panchami; Sri Kalki Jayanti
- 27 Sri Goswami Tulasidas Jayanti
- 31 Ekadasi

AUGUST

- 1 Pradosha Puja
- 3/4 Purnima; Upakarma; Rakshabandhan
- 11 Sri Krishna Jayanti
- 15 Ekadasi
- 16 Pradosha Puja
- 18/19 Amavasya
- 21 Sri Varaha Jayanti
- 22 Sri Ganesha Chaturthi
- 23 Rishi Panchami
- 26 Sri Radha Ashtami
- 29 Ekadasi
- 30 Sri Vamana Jayanti
- 31 Pradosha Puja

SEPTEMBER

- 1 Ananta Chaturdasi
- 2 Purnima; Mahalaya; Pitri Paksha begins
- 8 114th Birthday Anniversary of
His Holiness Sri Swami Sivananda
- 13 Ekadasi
- 15 Pradosha Puja
- 17 Amavasya; Mahalaya
(Pitripaksha) Amavasya

[Continued on Cover iii]



– Narayanasooktam: 6

Sivaratri Message

SIVA'S NIGHT

(H.H. SRI SWAMI SIVANANDAJI MAHARAJ)

Real religion is so constituted and based on such principles that through its call to regard with sanctity certain occasions of time, visit certain places of holy tradition, and worship certain personalities of exceptional character, it really leads the physical as well as the mental life of man from the outward forms of sense to the inner truths of the spirit. Glory be to the Avataras, sages and saints; they had the clear vision of the natural disabilities and the limit of the powers of man; they gave to man what is in fact beyond his understanding through a method which he is capable of understanding. A river may be impassable across, but it is possible to cross it over with the help of a boat. The existence and the character of certain fine super-sensuous forces are inferred and determined through the effects which they manifest. Symbol has been the sole guide of the powerless human faculty of knowledge in comprehending superhuman states of existence, in its attempt to grasp transempirical realities. Whatever be the genius of the mind, it cannot think of anything except by relating it to the hypothetical conceptions of space, time and form, whether limited or extended. Religious observances are meant to be such manipulations of this space-time-form thinking, that its habitual mode of disintegration into selves is controlled and directed towards the unification of the Self. Sivaratri is one such occasion of disciplinary religious observance.

The Lord Siva is the Deity representing the conscious transmuting Power of the universe. He dances at the end of the day of universal activity; the galaxy of the forms of matter in all its degrees of manifestation is resolved into the darkness of the night of the actionless equipoise. This is the night where Siva rests in the Peace of His Absolute Self; this is the night of the universe where the senses of the individuals are withdrawn, but where the One Siva is *awake*. This Siva dances even in the microcosm; He resolves the consciousness of material manifestations, and withdraws the senses at the end of the day, but, here, He is *not awake*. The main purpose of the observance of Sivaratri is to withdraw the senses, cease from allowing them to roam over their respective objects, and thus make a night of even the day (for cessation of sense-activity is but the night of practical life), but *be conscious* even in the night, be a *conscious Siva* in the otherwise night of unconsciousness. Lord Siva is depicted as being merged in super-conscious Samadhi. He is always in motionless supreme Trance. This is the Light of the Spirit which glows bright in the night of the senses. This is also the significance of the birth of Sri Krishna at midnight. In the state of dissolution, simple unconsciousness without its diversities is set in opposition to Pure Consciousness. The fact that there is

eternal Consciousness in God nullifies the possibility of the presence of unconsciousness co-existent with it. This proves that creation and destruction are relative to the individual who experiences the waking world and the unconsciousness of sleep, and are not true absolutely. The only defect in the sleep of the individual is that there is no consciousness; otherwise it would have been Samadhi. Thus, Siva is in Samadhi, but not the Jiva who is drowned in unconscious sleep. The attempt of the Jiva to become Siva, to be in Samadhi like Him, by removing those factors which are opposed to that experience, is the fundamental import of the observance of Sivaratri, "Siva's Night", or "Consciousness in Samadhi" which is the night of the senses.

Fast on Sivaratri; fast mentally, too, not merely physically. Abstract the senses, be

vigilant and concentrate the mind on the Lord Siva; feel the presence of Siva-consciousness; you shall become Siva. What you strongly feel you are, that you really are. Therefore, feel that you are in essence the unbounded Siva, who knows Himself alone as the illimitable being including the All. For this, great effort is needed; rigid adherence to the spiritual law of equality, universality, desirelessness, freedom and fearlessness, is necessary. You should burn with the aspiration for Moksha, for liberation from the prison-life of body, senses and mind. Be ever joyful, for you are the heir-apparent to the throne of the Immortal Siva. Be happy, rejoice in the Self, for you are not these tyrannising senses, not this body, not this mind; you are in want of nothing. Know this through faith and surrender, prayer to and worship of One Siva on Sivaratri. May the Absolute Siva bless you with Sivahood!

* * *

PARABLE OF THE DELUDED PILGRIM

Thousands of people were arriving at Rishikesh to have a dip in the holy Ganga. One man was rushing into the station and purchasing a ticket for Madras. Astonished that he should leave Rishikesh on such a holy day, without taking the opportunity to bathe in the Ganga, a pilgrim asked the man: "Brother, are you not going to be at Rishikesh on this holy day and take bath in the Ganga? Can you not postpone your visit to the South?" The man replied: "Friend, what is there in Ganga? I have taken bath in the Ganga day-in and day-out for several years. I have heard that he who takes bath in the Tamraparni river in the extreme South of India gets great merit. So, I am proceeding there." The people laughed at his foolishness.

People living with a great saint for a long time, often let their devotion to him wane. While millions of people from all parts of the world come to the saint to have his Darshan, the very disciples of the saint who are near him always feel that their salvation lies in some pilgrimage or in some Sadhana to practise for which they have to leave him! It is a great pity. It is better not to be over-familiar with saints and always keep the flame of devotion to their lotus-feet bright within you, until your devotion to them is firmly established.

—Swami Sivananda

SADHANA IS A NECESSITY

(H.H. SRI SWAMI SIVANANDAJI MAHARAJ)

One simple Brahma-Sankalpa produced these countless universes. When the time comes, in the twinkling of an eye, you will realise the Self and attain liberation. While you are in a dark room, you grope in the dark and almost endlessly search for the torch. You stumble over many things and knock your head here and there. At last you get hold of the torch, which you so frantically searched. Now no more of this groping in the darkness, no more trials and pains; instantly there is light in the room. It is the search that takes a long time. It is the preparatory step in Sadhana that takes a considerable time.

And, then, even when you feel that Truth is within your grasp, you ought to be vigilant, till it becomes part and parcel of your consciousness, till you actually live in it. It is not enough if merely the light of Truth illumines a dark corner; you must live in it. When in a dark room, you light the lamp, darkness vanishes; but if you put the light out, the darkness returns. Till the sun rises there is need for a constant flame of light in the room to keep it illumined. Similarly in the dark cavern of your heart, there is a lamp lit—it is Bhakti or a little understanding of the Omniscience, Omnipresence and Omnipotence of God. This gives sufficient light to see things clearly and understand the nature of this universe, the Self and God. But if you put the light out

by negligence or wilful indifference to Sadhana, in the false belief that you have attained the goal, you will again be enveloped by the darkness. You must keep the flame bright till the sun of Self-realisation arises within you. Then there will be light and light alone everywhere. The darkness has vanished forever. Light becomes part of the very nature. Darkness does not approach you. What was Sadhana done with effort previously becomes Svabhava or second-nature now. Bhakti is the aspirant's Sadhana and the sage's Svabhava. Righteousness is the aspirant's Sadhana and the sage's Svabhava. At no time, therefore, are these things given up. The aspirant studies and hears the Divine Lilas of the Lord as a necessary part or basis of his Sadhana; the sage listens to them with great joy, as he naturally loves to listen to the Lilas of the Lord.

Therefore, study of scriptures, hearing the sacred truths propounded by men of wisdom, listening to the Lilas of the Lord are never to be given up by sincere Sadhakas at whatever stage of spiritual evolution they may be in. Are you more advanced than Sri Sukadeva who was a born-sage and Siddha? Are you more advanced than the great sages who assembled at Naimisaranya to listen to the Srimad Bhagavata narrated by Suka? Learn a lesson from these illustrious examples of great sages. Be forever a Sadhaka. Be forever a thirsting aspirant after spiritual

knowledge. Be forever a Mumukshu (a student). He and he alone is an old man who feels that he has learnt enough and has need for no more knowledge. He is a man dead while alive who does not feel a compelling eagerness to listen to the stories of the Lord's glories or to spiritual discourses. You can stave off old age and even death itself by preserving within you the youthful zealous and devout eagerness to learn more, to practise more and to realise more deeply, the great Spiritual Truth, which is inexhaustible in spite of having been extolled and expounded by numberless saints, sages and seers from time immemorial.

Moreover, forget not that on all sides you are surrounded by materialistic influences. If you are slack even for a day, the evil forces around you would find their opportunity and play havoc with you. The ball dropped on the top of the staircase takes less than a split-second to reach the ground, whereas it took much longer to take it up. In a moment of heedlessness much could be lost. Life is short, time is fleeting, and you cannot afford to lose an inch of ground that you have gained with so much effort, in your battle against the formidable foe—Maya or Satan or the evil mind.

Side by side with your work, you should do Japa, meditation, study of scriptures, Sat-vichara and Sat-Vyavahara. Do not let this monkey-mind have a minute's respite. It is here that Satsanga and spiritual literature come to your great aid. The scriptures are your saviours. How many sublime thoughts are brought by them to your very

doors! Study them carefully. Underline the sentences that strike you as having a direct bearing on your life and reflect over them in leisure moments. Thus would you find that you are able to surmount many obstacles and avoid many pitfalls. Is the mind disinclined to read these passages over and over again? That is Maya's potent weapon to put you to sleep! Therefore beware. Are you not taking the same food daily over and over again? You will have to go on reading and re-reading the self-same spiritual sentences over and over again till they are indelibly engraved on the tablet of your heart, till they become part and parcel of your inner nature.

Then will a fortress of Nirodha Samskaras be erected within you. Repetition gives strength and pushes the ideas into the innermost chambers of your heart. Then the ideas will percolate your subconscious mind. The evil thoughts lurking there will be scorched and annihilated. You may not even know what wonders have been effected within you. Such is the salutary effect of repeatedly studying the same spiritual texts. That is why our ancestors have insisted on our ceremoniously reading texts like the Gita, the Ramayana, the Bhagavata etc., daily, regularly, with faith and devotion. These will augment your inner strength and you will grow stronger and stronger and ascend higher and higher on the ladder of Yoga Sadhana. When thus the entire inner nature is transformed into divine nature, then a single effort to meditate will lead you to Nirvikalpa Samadhi and Super-consciousness. You will then realise God in the twinkling of an eye.

Be regular in your Sadhana and maintain Spiritual Diary. Get up at Brahmamuhurta, at 4 a.m., and meditate. Do Japa and Kirtan. Wherever there is spiritual gathering, try to be present there and take active part. You should never miss a single opportunity, if you could possibly help it. Regularity is the most important factor in Sadhana, without which progress will not be marked. Take notes of all the sublime thoughts imparted to you at the time of hearing the discourses, contemplate over the im-

portant points and put them into practice in your daily life. Purify your heart through service and charity. Worship the Lord through Japa and meditation and obtain His Grace. Cultivate Vairagya or dispassion. Equip yourself with the knowledge of the fourfold means of Vedanta-Sadhana and march forward to your Goal—Moksha or Kaivalya. May you all shine as Jivanmuktas in this very birth. May your sincere endeavours to attain the knowledge of the Ultimate Truth bear fruit.

* * *

HOW TO ACHIEVE THE NATURAL STATE

(SRI SWAMI CHIDANANDA)

Worshipful homage to that one supreme, eternal Universal Spirit, the one, all-transcending, non-dual Divine Reality that pervades everywhere, is immanent in all things and indwells all creatures. May Its divine grace enable us to perceive and experience Its presence within us.

Loving adorations to revered and beloved Holy Master Gurudev Swami Sivanandaji Maharaj, who again and again in ever so many ways tried to awaken us to this awareness that we ever live, not so much in this world, but we live in God.

We have been told of four classical *yogas*—*karma yoga*, *bhakti yoga*, *dhyana yoga* and *jnana yoga*. However, the extraordinary wisdom teachings of the Srimad Bhagavad Gita places before us not four *yogas*, not even four times four *yogas*, but eighteen *yogas*. Each chapter is entitled as a

yoga of this or that kind. “Everything in life is *yoga*” seems to be the truth that the Lord is trying to place before us. Your whole life should be *yoga*-oriented, the highest yogic-experience-oriented.

Similarly, many, many years ago, perhaps sometime in the mid-forties, Gurudev wrote a small book in his own handwriting having eighteen chapters. Each page constituted a letter and was one chapter by itself. It was something unique, quite out of the way, a special kind of literary work.

In one of the epistles, the Master wrote, “My goal is *sahaja samadhi*.” He meant by this that he was not satisfied just to sit in a special *asana* and start to meditate—ingathering all his mind, taking it up and focusing it upon the supreme objective, Brahman, and then losing himself in a deep, transcendental, intense, supercon-

scious condition. It is called *samadhi*, when one is not aware of anything external, not aware of time and space, not even aware of one's own body. One transcends everything, one is established in the intense inner awareness of the supreme, eternal Reality only.

Gurudev said: "I am not satisfied with this because it is experienced only at certain times during deep meditation. I want it to be with me at all times. It must become, as it were, my permanent, natural state. Sitting, standing, walking, running, working, resting, talking, eating, drinking—always, always, always—I must be in that state of *samadhi-sahaja samadhi*." To some extent this is what the Gita also teaches us.

In how many ways can we try to consciously practise such an awareness? That would be an interesting and worthwhile exploration, consideration. How many ways? How many ways exist in which you can do it? Just as we said that there are innumerable *yogas*, there might be innumerable ways also. But then, prominent among them—to constantly be in a state of awareness of the great Reality—you could start by practising the awareness of the Reality indwelling you as your indweller: "I am never apart from Him. We are always one. He is always with me. He always shines within me." This is one way of living in this awareness.

Another way is by cultivating, practising, the awareness of His presence as the indweller of all beings, in all things. He indwells everything. Every object enshrines Him. Every creature is a living, moving

temple of the Divine. He is enshrined in their hearts. This is actually stated by the great teacher, the Lord Himself, in the Bhagavad Gita. That is the second way—living in a state of awareness of that Reality as the indwelling divinity in all beings, all things. He is in fire, earth, water, air and ether or space. He is in all the *panchabhutas* (five elements).

And the third way—being aware of His all-pervading presence: "Wherever I am, whatever I am doing, whatever I am engaged in, I am doing it in Him, because He is everywhere. He surrounds me, envelops me. I live in Him, move in Him, work in Him, have my being in Him, and act in Him as a fish does within the vastness of the ocean waters that encompass it from all sides." This is yet a third way.

A fourth way is to be aware that, "I of myself can do nothing. It is because His power is dynamically, vibrantly present, coursing through all my nerves and blood stream, my limbs, hands and feet, my eyes and ears—through everything. Otherwise I am like a limp, rag doll, a puppet. I can do nothing. It is His power that enables me to do everything. That power alone is the real dynamic factor within me. By God's power I live, by God's power I see, by God's power I speak, by God's power I move about, by God's power I act and do all things." This is a fourth way in which you can be in a constant state of awareness of His presence.

There is yet a fifth way—by bringing in

a certain feeling that my entire life and activity is a continuous, unceasing act of adoration, worship: "I am constantly worshipping, I am constantly adoring. Everything is nothing but His adoration, because I am in His presence. Therefore, I constantly adore Him through life and all that I do in my life." You can bring about this awareness through evoking within the heart this lofty, sublime *bhava*, a spiritual feeling of adoration.

Yet another way: "I offer up unto Your feet, O ever-present Divinity, every little thing that I do, every little action—everything I offer up unto Thee. Nothing is mine. All is Thine. I am Thine. My life is Thine. What I do in my life is also Thine." Thus there is an unceasing, constant act of offering everything to Him as a votive offering: "Everything that I do, all my activities, the least as well as the greatest, the most insignificant as well as the most important, are

like so many flowers which I keep on offering at Thy feet—a continuous flower offering at Your feet." This is yet another way you can keep up this unbroken awareness and make everything in your life God-oriented, illumination-oriented, enlightenment-oriented.

All these we must be aware of—these various ways of being in a constant state almost like *sahaja samadhi*, living in a state of awareness of His divine presence. All these things we should practise, making one the prominent method according to our taste, temperament and inclination. This is the great *yoga* and this is what requires to be done.

May God bless us all to live in such a manner! May the supreme grace of the Divine and the benedictions of the Holy Master enable us to do this right now—from this moment!

* * *

JUSTIFY YOUR EXISTENCE

God has given you a beautiful intellect, a good, sound body and so many other precious gifts. If you neglect Japa, Kirtan, and meditation, you do not justify your existence as a human being. You can change all your evil habits, you can transform your mind and heart in the twinkling of an eye with the help of Ram Nam, with the help of Japa and meditation. You can cultivate healthy, excellent spiritual habits now, this very second. You have that infinite power within you. So, tap that source of power through Japa.

—Swami Sivananda

THE AITAREYA AND TAITTIRIYA UPANISHADS

(SRI SWAMI KRISHNANANDA)

[Continued from the Previous Issue]

COSMOLOGY

Now this is, in a different way, the subject of the Taittiriya Upanishad also, wherein we are given a cosmological treatment of the entire bondage of the soul and the process of the liberation of the soul from this bondage. As the Aitareya told us that the One Atman alone was, nothing else external to the Atman existed, and it became the many as the universal and entered into it, and projected itself as the various divinities, became the Jivas, had these experiences, etc. etc., so does the Taittiriya Upanishad tell us. The original being is *Satyam, Jnanam, Anantam* or you may say *Satyam, Jnanam, Anandam*—(Satchidananda), where there is a simultaneous experience of everything; not a successive experience of particulars, as we have today. This is the interpretation given by the commentators of the passage which reads as '*Saha Brahmanā Vipaschita*'. In that state of Brahman, there is an instantaneous experience of all things. Even when we use the word instantaneous, the idea of time lingers in our mind. We cannot get rid of the idea of the time factor. We think everything is experienced at the same time. This is how we think in our own temporal way. It is not a simultaneity of temporal events that is called an instantaneous experience

there. It is a timeless experience, because it is spaceless Being.

Now the Taittiriya cosmological treatment is as follows. The universe of five elements (Ether, Air, Fire, Water and Earth) is a condensation, as it were, of the Atman itself. There was a gradual descent of the Atman into greater and greater particularity and together with it greater and greater externality. There is particularity, externality and grossening of the cause into the effect. '*Tasmadva etasmad Atmanah akasah sambhutam, akasat vayuh, vayor agnih, agneh apah, adbhyah prithivi*' etc. The individual being comes as a consequence of these universal manifestations of the elements. Here again, even in the Taittiriya, we stand as effects to the Universal which stands in the position of a cause, as in the case of the doctrine of the Aitareya. Though the universe is an effect of God, it is a cause of our experience. We have no control over the elements. We cannot order the earth, water, ether or fire to behave in this way or that way. In this sense they are causes of our experiences. The objects precede our experience.

There seems to be some great point in the doctrines of realism as well as idealism,

.....

which are the dominant schools of philosophy. The realist holds that objects come first, experience comes afterwards. But the idealist thinks that experience comes first and objects afterwards. There is a great quarrel among these schools of thought; but there need be no quarrel. Both these standpoints seem to be correct because they speak from different positions and different points of view altogether. There is a metaphysical idealism implied behind even the empirical realism of perception of objects. We perceive the world, no doubt, as something external to us, and we know very well that the world was there even before we were born and therefore realism is right. The world of objects in its physical form precedes the experience thereof by the individual experiencer. But idealism is also right, because there is a consciousness underlying the very manifestation of the things. The whole universe ultimately can be reduced into consciousness, because the objects which are apparently external to us are conditioned by this perceiving consciousness in various degrees.

The Taittiriya tells us, there was thus the creation down to the earth, and from the earth arise vegetations of various kinds, herbs or 'Aushadhis' which become the diet of the individual, the Purusha, *Aushadhibhyah Annam, Annat Purushah*, the individual grows out of the food that he takes. Here is again an interesting factor that we have to observe. We are constituted of *Anna* or food. It is not merely the physical body that is constituted out of food but everything that we are is nothing but the food that we take. As cloth is made of threads, as any

composite object is made up of the component factors, so is the total individuality of ours, including the psychic individuality, constituted of certain bits of experience and bits of matter. Thought is nothing but the various functions it performs. The various feelings and emotions and the volitions put together constitute what we call the mind, the fabric of psychic personality. The body again is constituted of these elements only,—earth, water, fire, air and ether, etc. Everything in the so-called individuality of ours is a composite structure or 'Sanghatta' of various factors which can be dismembered and broken up into their component parts. These compositions of individuality become the causes of the various experiences we pass through in our life.

Our experiences are through the layers of our personality. These layers are called, in the language of the Upanishads, as *Koshas*. A Kosha is a sheath, like a sheath or a scabbard for a sword. These sheaths are something like peels of onion growing one over the other, and while there can be many such layers conceivable, five of them are mentioned as predominantly experienced by us in our day-to-day life. These are the so-called *Annamaya, Pranamaya, Manomaya, Vijnanamaya* and *Anandamaya Koshas*. These Koshas are not actually like peels of an onion though the illustration gives some idea of what these Koshas are. Because one peel of an onion is not connected with another peel. They are independent. But here the Koshas are not so independent. They are various gradations of density, one slowly passing into the other and we cannot know

where one begins and where one ends. Thus we can finally say that there is only one Kosha, which appears as fivefold on account of the gradations of density, all of which are ruled over by the central light of the Atman.

All this is, of course, out of our sight. We have descended as low into the physical externality of our experience that the Atman which is universal in its original status has projected itself out of the senses and come out of the body, as it were, and it is now looking back towards its own self as an object outside. It has completely lost itself in matter. To lose itself in matter is not so bad as to come out of it and then look upon it as an object of its own self. This is what the senses do. So in one sense we are far far removed from reality, much more than even inorganic matter, because we have come out of the material body and then projected our consciousness backwards, as it were, looking to matter as an object of our own self.

The universal consciousness has been completely buried in the material content and after getting buried it comes out of it in a reflected form, becomes the Jiva and looks at its own body as an external something. So you can imagine why there is desire for objects. It is the desire of the Atman for its own self. It is not asking for anybody else, it is wanting its own self. It cannot get it. It has become mad completely. It is in the mental hospital now. The whole world is such a crazy house of delirious individuals. What has actually happened to us we cannot explain, and the less we say about it the better. Such a catastrophic event has taken place, which we regard as heaven itself. How happy we are in this world! We are very

happy with a cool drink, with a fan or a refrigerator. Everything is giving happiness to us, but we do not know that we are diseased to the core and we are trying to scratch the itch to some extent to see that it does not give us agony in an intensified manner. We are not going to cure the disease. No activity of ours in this world can be a cure for this disease of Samsara, from the point of view of the magnitude of the suffering in which we are involved and the magnitude of the catastrophe that has taken place. It requires a Herculean task to bring the consciousness back. Mere activity born of ignorance is not going to be an aid.

You have heard people say that Acharya Sankara was against Karma. There is a point in what he says though many people don't understand what the implication of his statement is. Every action that we do normally is a movement of ignorance in the direction of an object that is there outside, apparently, but not really. How can a movement in the direction of an apparently existent something liberate us from bondage? If our activities are directed to the sublimation of individuality and have as their purpose the universalisation of our status, that would be Karma Yoga. That is not what Acharya Sankara condemns. He condemns Karma which is binding in its nature, which is born of the ignorant feeling that the body is real and therefore everything that is associated with the body is also real. An activity that is directed to self-satisfaction of the body is bondage. That is not going to liberate us. But all that we do in this world is nothing but that. We are not doing Karma Yoga. We should not be misguided. If we are con-

sciously directing our activity towards the efflorescence of our individuality towards the universal, then it is Karma Yoga. On the other hand, if we merely drift like a fly from place to place, it is not Karma Yoga. Any activity involving sweating and toiling cannot be called Karma Yoga unless the consciousness is there behind it. Otherwise it becomes an ordinary, empty, humdrum activity, which is impulse-driven rather than consciousness-motivated. This distinction has to be drawn carefully. Impulse-driven activity is different from consciously directed Yoga practice. And how many of us are conscious of what we are doing? We are driven by impulse only. When we are feeling hot because of the atmosphere outside, we feel like mitigating it by a contrary activity. When we are hungry, we are doing something contrary to it. Everything that we do is a contrary activity in respect of the particular experience through which we are passing. We have no idea of the basic disease behind it, or the ideal that is ahead of us. But if this is clear, well, it cannot be called action. It is a movement of consciousness.

So these are the five Koshas as I mentioned. The Annamaya Kosha is the physical body. But it is not the physical body that comes first in the process of creation; the causal body comes first. The causal hardens itself into the subtle, and the subtle becomes the gross. These three bodies are the objects of experience in the sleep, dream and waking conditions, respectively. It is the causal body that we experience in sleep, the subtle body in dream and the physical body in waking. These three bodies are subdivided into the five Koshas or the sheaths.

The innermost one is called the Anandamaya Kosha. The next one is called the Vijnanamaya Kosha. Further to it is the Manomaya Kosha, then we have the Pranamaya Kosha and lastly we have the grossest one, the Annamaya Kosha. The Annamaya Kosha means the physical sheath constituted of the food that we take. *Anna* is food; and as I mentioned earlier, the various impressions created by our sensory experiences contribute to the stability of the body, including the physical food that we take. And here we have a marked distinction of the limbs of the body—head, ear, nose, etc. We can feel that the various limbs of our body are completely cut off from the limbs of the bodies of others. In spite of the Upanishad crying out that all this manifestation has come from the One, we are least conscious of this fact, and we cannot even dream at any time in our life that we have any connection with the wall standing out there. Such is the condition of physical experience, where limbs are cut off completely into a little prison-house of this body in which the Atman abides as if it is its own property. Now these activities of the physical body are driven or motivated by impulses from inside, coming from higher realms and these subtler realms which are more pervasive in their nature are the other Koshas mentioned, which are inside the physical body.

We are not the physical body only, as many people may mistake themselves to be. Inside the physical body there is an energy-body, it is called the Pranamaya Sarira. The subtle electric force that energises the whole physical system, as copper wires are energised by or charged with electric force

driven by the power house, is the Prana. The Prana is an invisible Sakti, it is a power; you cannot define it just as you cannot define electricity. It is what you call the life-principle, the breathing process; and the sense of 'life' that we feel in us is due to the presence of the activity of the Prana. It is difficult to translate this word into English. It is vital-force, vital-energy, life-principle or whatever you may call it. Just as in a live wire electric energy charges every particle or atom of the wire and you cannot know which is the wire and which is electricity (but if you touch the wire you will get a shock), likewise you cannot know which is the body and which is the Prana. They have become one, so that if you touch any part of the body it looks as if you are being touched. Your life has become one with the vehicle which is the body; the vehicle has become one with the driver. They are identical; you cannot separate one from the other.

Now, this Prana is the external-most manifestation of a still subtler energy which we call mind. The mind is transparent enough to reflect the consciousness of the Atman, whereas the Prana is not so transparent. It is opaque comparatively; it is Rajas-ridden; and it is very active. Wherever there is an excess of activity or Rajas, there cannot be a reflection of the Atman and, therefore, Prana does not reflect consciousness. It requires the help or aid of the mind that is more transparent in its nature. Though the mind too has Rajas and Tamas in it in a certain percentage, it has a greater predominance of Sattva in it. So the thinking faculty or the psychic faculty becomes the interior controlling agent of the other exter-

nal sheaths, viz., the Pranamaya Sarira and the Annamaya Sarira. The sense-organs are contained in this body. We are generally told that the *Karmendriyas* or the organs of action (speaking, grasping, locomotion, etc. which are the tendencies to action and the limbs that help such activity) are all motivated and controlled by the Prana. The Prana is the synthesised form of Rajasic force and the *Karmendriyas* or the organs of action are the discrete or the diversified forms of the same energy. So we may say that all our activities are nothing but Prana working. But these activities have ideas behind them, thoughts behind them. Thoughts precede action.

The mind together with the senses of knowledge constitute the Manomaya Kosha, or the mental sheath. Here we are in an animal level practically. In the Pranic level we are like vegetables, and in pure physical level we are like inanimate matter. But in the thinking level we are like animals, and only in the intellectual level we are superior to the animals. That is a still higher stage. The *Vijnana* or the intellect is something like a purified form of the mind. It is purified in the sense that it is capable of determinate thinking while the mind is usually engaged in indeterminate thinking. There is a translucent feeling of the presence of things and an indistinct thought of objects outside when the mind operates. It cannot decide, it cannot judge, it cannot discriminate, it cannot argue, it cannot come to a conclusion. This is the mind, as we see it operating in the animals, for instance. This is what we call the instinct level, when we are not self-conscious to the extent necessary for judging things in terms of pros and cons, etc. The senses of

knowledge (seeing, hearing, etc.) are the manifestations of the mind, just as the organs of action are the manifestations of the Prana. While the organs of action are in the Pranamaya Kosha or the energy-body, the senses of knowledge are in the Manomaya Kosha, or the mental sheath. They are internal because they are conscious in some way, whereas the Prana is not conscious, it is simply active. The Manomaya Kosha or the mental sheath acts in collaboration with the Vijnanamaya Kosha or the intellectual sheath, which also works with the aid of the senses of knowledge, so that we may say the intellect, the mind and the senses of knowledge form a single family, they are a single group and they work together. Now this is the highest point of individuality conceivable. We are now in the intellectual level, having risen above the mental level, the Prana level of the vegetable kingdom and the inorganic level. So we are able to think in a logical fashion, understand the causes of effects and effects of causes etc. and link causes with effects. This is a prerogative of the human individual that causative thinking is possible while animals are incapable of doing that. They cannot remember things as we do. We can think of the past and we can think ahead. This is the intellectual level.

Now, consciousness brilliantly manifests itself in the intellect, no doubt; but we are not satisfied merely with the intellect. Understanding alone does not make us happy. Happiness is a different thing altogether. The great Reality, the Supreme Being, is said to be constituted of three essences, or constitutive essences we may say,

viz. *Sat, Chit and Ananda*—Existence, Consciousness and Bliss. You can see existence even in a wall or a brick, but not consciousness. You can see existence and consciousness in a human being where the intellect functions, i.e., when you think, or argue and speak. But you need not be happy at that time. So happiness is not necessarily a condition which follows intellectual functions, because even in the intellect there is an element of *Rajas*. Happiness is possible of experience only when there is freedom from *Rajas* totally. There should not be an iota of *Rajas* or *Tamas*, if you are to be happy. If there is *Tamas*, you will be asleep like a stone. If there is *Rajas*, of course, you are awakened from sleep and you are conscious of things but not happy. In that condition of *Rajas*, you are like muddled water which is shaky, where a reflection of the sun is possible, but not a clear reflection. Only when *Sattva* predominates there is a clear reflection of Reality and you can experience happiness.

Happiness is what we seek. You will understand that it is not ordinary knowledge that we are after in this world. We are after knowledge for the sake of a satisfaction that it brings. And, how knowledge brings satisfaction is a very important topic. Happiness is that we are after, it is happiness for which every one works and happiness seems to be the aim and objective behind even the operation of consciousness in this world. Consciousness is incomplete, existence is incomplete if bliss is not there. That bliss is the ultimate content of the Absolute. How it comes and how we are partially experiencing it in our individual lives, we shall see later.

* * *

(To be continued)

REALISATION THROUGH LOVE

[From the Book "Sivananda's Gospel of Divine Life"]

RECOLLECTIONS

The Master was paying a glowing tribute to Swami Sivaswarupji's musical talents, devotion and power of entertainment.

"Sivaswarup Swamiji, if you wish you can become a big Katha Vachak. You can then build a big Ashram and work wonders. Start doing Kirtan and Katha. Then, slowly go about on Kirtan propaganda. So many will be thirsting to hear you. You will have many admirers and gradually a huge organisation will be built around you. You have the gift of Kesari Yoga. If you only make a little effort, Kesari Yoga will be yours."

"No, no Swamiji," replied Sivaswarupji, "Kesari Yoga is only for you."

This had reference to Sivaswarupji's prediction that the Master alone had Kesari Yoga, or the luck of building up a huge organisation and working miracles.

"I am of a different type completely," Sivaswarupji added.

"No, Swamiji, you make a mistake. There is Kesari Yoga for you also but you have not utilised it."

"It is not so, Swamiji. I do not have the Sadhana Sakti that you have. I cannot tolerate criticism. I do not like to be spoken

ill of or scandalised. I always wish to remain quiet, and I avoid the thick of the battle of life. Physically also I am always ill."

The Master went on to explain the secret of his success.

"I always keep the body in working order, Maharaj. I am not satisfied with walking even. I run for a few minutes daily. I cannot but practise Asanas and Pranayama for at least a few minutes daily. These keep my body fit in spite of several chronic ailments that reside in it.

"When you compare me with the other Mahants of several other Ashrams, I am nothing before their learning. Compared to their vast erudition, I am like a small shopkeeper in front of a wholesale company.

"But it is only God's Grace that has enabled me to spread the message of divine life so widely today. It is this God's Grace that has instilled in me the spirit of service. When Sadhus and Sannyasins and devotees of the Lord come to see them, some Mahants put on saintly airs, but I will clean their shoes. When a patient is lying sick on the roadside, they will not even look at him. I will carry him on my shoulders, nurse him and clean his bedpan. When a needy man comes to my Ashram, I will at once give him some money to satisfy his needs. The Mahants will not even look at him. It is all due to God's Grace."

"I remember well, Swamiji," Sivaswarupji recollected, "when you used to serve in Kalikananda Giri's dispensary and established it as a hospital. I remember how in those days you used to sleep in a damp verandah without even a blanket underneath. The room was a dilapidated one and it was renovated several years later. Who could have endured all that and still served like you?"

The Master recollected an incident which happened during his Swarg Ashram days.

He had been invited by Maharani Sri Sri Sri Devi to her palace. He went there, sang his inspiring Kirtans and stirred her heart, infusing joy in all.

"The Maharani tried to persuade me to stay in the palace itself. I did not like the idea, so I quietly slipped out with just two pieces of clothes. It was winter then. I wended my way along the Ganges canal to Meerut and thence to Rishikesh."

"On the way at Parikshitgarh I received a money order from Sri Satyanandaji, asking me to take a photograph of myself to be printed on a book. I returned to Meerut. On my way back, I could not reach Parikshitgarh before sunset. It was dark and I noticed a few small huts near the roadside. It had been raining all the time and I was simply soaked in the rain. I found a cot lying outside and, without much ado, made myself comfortable on it. Soon someone woke me

up and sympathetically said that the place was not suitable for human beings to sleep in. It was perhaps a cattle shed. He offered to put me up in a cottage filled with straw. I slept there for the night and ran back to Rishikesh the next day."

PERSEVERE

Dr. Sood had a genuine difficulty, which he placed before the Master.

"Swamiji, this time I desire to learn from you the most effective and practical method of self-surrender. You have told me several times to surrender myself to the Lord and to take everything as His Will. I do so, but some unfortunate occurrence shakes my faith. After some time I regain it, only to lose it again in another calamity. This creates a great deal of mental restlessness. Swamiji, kindly let me know the secret which will enable me to get established in self-surrender."

"Repeated practice," replied the Master.

Then he kept silent for a considerable time. Dr. Sood and all others around were also in deep thought.

"Assert the spirit of surrender frequently. Pity yourself when you express faithlessness. Try always to live in Him through constant remembrance and Japa. Try to check the impulse to swerve from faith, before a doubt can arise. Gradually the obstacles will vanish and you will get well-established in total self-surrender."

* * *

Where there is no selfishness there is peace, joy and illumination.

—Swami Sivananda

ACTIVITIES OF THE D.L.S. BRANCHES

INLAND BRANCHES

Baudh (Orissa): During the month of November 2000, the Branch had daily Satsanga, two mobile Satsangas and there were Paduka Puja and special Satsanga on Kartika Purnima.

Bellary (Karnataka): The Branch now holds the weekly Sunday Satsanga in the new 'Satsanga Bhavan.' Paduka Puja was performed on 5th November.

Berhampur (Orissa): Weekly Satsanga was held by the Branch on Sundays, and mobile Satsangas on Saturdays and on 8th and 24th. Paduka Puja was done on Thursdays, and on 8th and 24th. The monthly Sadhana Day and Narayana Seva were arranged on 19th November.

Bhongir (A.P.): The Branch held daily Puja and Arati and Satsanga.

Chatrapur (Orissa): In addition to the daily Satsanga, the Branch had weekly Satsanga on Thursdays, Sundar-kand Parayana on Saturdays and three mobile Satsangas. Paduka Puja was done on 8th and 24th November. It also participated in the 12-Branch-circle monthly Sadhana Day on 5th November organised by Golabandha Branch. The Branch also organised a month-long Parayana of Ramayana and discourses on the last four days during the month of Kartika. On the Poornahuti day a booklet was published for free distribution, and food and shawls were distributed to the poor.

Gumergunda (Chhatisgarh): The Branch conducted three-time Arati in Shri Vishvanath Mandir and Samadhi Mandir, daily morning prayers, evening Satsanga and Yogasana class. Paduka Puja was done on Thursdays. Satsangas and discourses were organised in more than

twenty villages in preparation for the coming Sadhana Week.

Jaipur (Rajasthan): The Branch continued its regular features of daily Swadhyaya of Ramayana and Bhagavad Gita, Sunday Satsanga, Monday Matrisatsanga, Collective Japa of Mahamrityunjaya Mantra on Thursdays and of Mahamantra on 3rd, Paduka Puja on 8th and Yogasana and Pranayama classes. Daily free Homoeopathic clinic, scholarships and fees to poor students, and cash help to poor widows were also continued. Distribution of food to the poor daily, of sweets on Ekadasis at Raja Park, of food and sweets on Sundays at Siddheswar Temple and supplying dry rations at two leprosy colonies were also done as usual.

Jajpur Road (Orissa): Besides the daily Paduka Puja, the Branch had weekly Satsanga on Thursdays and special Paduka Puja and Narayana Seva on 8th October.

Jamshedpur (Jharkhand): During October and November, the Branch conducted mobile Satsangas in rotation on Fridays. On Kartika Purnima a special programme of Vishnusahasranama Archana was arranged.

Kakching Bazar (Manipur): There was daily Swadhyaya in the Branch and a 60-day Camp for Yogasana and Pranayama from September 16 to November 15.

Kasibugga (A.P.): The Branch had weekly Satsangas on Saturdays. On 26th October, a special function and discourses were organised to mark the completion of 108 mobile Satsangas.

Khurda Road, Jatni (Orissa): Besides the daily Satsanga and monthly Sadhana Days on

the third Sunday of the month, the Branch had a special Sadhana Day on 24th and a special Satsanga on 25th October. On Gandhi Jayanti dry ration and umbrellas were distributed to leprosy patients.

Kurnool (A.P.): The Branch had daily Satsanga, and on Sundays Satsanga-cum-swadhyaya. Paduka Puja was performed on Thursdays, and on 8th October and November. Discourses on Atmavichara were arranged on 15th, 16th and 17th November. Prayer meets were organised for the beatitude and peace of the departed souls of the Vice-President and a member of the Branch.

Nagpur (Maharashtra): A special spiritual programme was organised on 4th November where many devotees participated.

Nandini Nagar (Chhattisgarh): There was weekly Satsanga at the Branch on Sundays and at Ahiwara village on Thursdays. Akhanda Kirtan of Mahamantra was held on 3rd of October and November. Special Satsangas were arranged on 29th at the Branch, and on 28th and 31st October at Ahiwara. Three 3-day Yogasana camps were organised in different schools under the guidance of Revered Swami Vidyanandaji. There was a special programme on 23rd November, the Foundation Day of the Branch.

Nayagarh (Orissa): The Branch had weekly Satsanga on Wednesdays, and monthly Sadhana days on 8th October and 12th November.

Nimapara (Orissa): Paduka Puja and Satsanga were held by the Branch on Thursdays and mobile Satsangas on Sundays. Special Satsangas were arranged in the Branch on 24th October and at village Kiakanta on 13th. The monthly Sadhana day was conducted on 29th October.

Panchkula (Haryana): The Branch held

Satsangas at the residences of devotees on every Saturday and Sunday.

Saipur (Chhattisgarh): There were weekly Satsanga on Sundays, and Puja and Vishnusahasranama Archana on Ekadasis.

Salipur (Orissa): A 3-day Regional spiritual conference was presided by Revered Sri Swami Sivananda-Gurusevanandaji and was graced by many dignitaries including Revered Swami Arpananandaji, Revered Swami Dharmaprakashanandaji, Revered Swami Raghunathanandaji, Revered Swami Sadasivanandaji, Revered Swami Tyagaswarupanandaji, Revered Swami Vivekarupanandaji and Gajapati Maharaj Sri Divya Singh Deb and others. A souvenir was brought out on the occasion, and essay and debate competitions for students were also organised.

Sambalpur (Orissa): In addition to the morning and evening Puja, and Akhanda Kirtan on Mondays in the temple, the Branch held weekly Satsanga on Sundays and also one mobile Satsanga. The Sivananda Charitable Homoeopathic Dispensary offers treatment and medicines to people daily. Food was distributed to the poor on Mondays.

Sihala (Orissa): The Branch organised a 24-hour Akhanda Kirtan of Mahamantra on 8th November. Food was distributed to the poor on this occasion. In this village which was devastated by the Super Cyclone, a school 'Divya Vidya Mandir' has been started and many other social works have been undertaken by the Branch. On 14th November, the 'Shishu Divas', special programmes were arranged in the school.

Sunabeda (Orissa): Besides the daily Swadhyaya-cum-Satsanga, the Branch had bi-weekly Satsangas on Thursdays and Sundays, special programmes of Puja, chanting, etc., were

.....
 arranged on Durgashtami and Vijaya Dasami, on 5th and 7th October. Akhanda Kirtan of Mahamantra was organised on 10th and 11th November, Kartika Purnima. Monthly Sadhana days were held in the local Jagannath Temple. The medical Seva at village Semiliguda, and the Yogasana and Pranayama classes in two separate sessions for men and women are continued.

Sunabeda Ladies Branch (Orissa): The Branch continued its regular activities of daily Satsanga, Mahamantra Sankirtan, Gita chanting, etc. Satsangas were also held on Wednesdays and Saturdays, Bal-Satsanga on Sundays, Narayana Seva on Tuesdays, Paduka Puja and Vishnusahasranama chanting on Ekadasis. Navaratri Poornahuti Puja was arranged on 6th October. On Kartika Purnima special spiritual programmes were organised. The monthly Sadhana days were held on 29th October and 5th November; the latter was under the guidance of Revered Swami Dharmaprakashanandaji.

Vikrampur (Orissa): The regular activities of the Branch are twice a day Puja, daily swadhyaya of Bhagavatam, daily yogasana and Pranayama class, weekly general Satsanga on Wednesdays, Matri-satsanga on Thursdays, Balvikas Satsanga on Sundays and Sadhana day on the last Sunday of the month (held on 29/10/00 and 26/11/00). Paduka Puja was performed on 8th and 29th October, and 8th, 26th and 28th November. A discourse on Bhagavatam was arranged on 22nd October. A Collective Swadhyaya of Ramcharitmanas was held from September 20th to October 6th. On 8th November, the Annual Day of Matri-Satsanga, Paduka Puja, Gita Parayana, Havan and a special Satsanga were organised. The members participated in the 78-hour Akhanda Kirtana of Mahamantra held from November 8th to 12th. Free medical treatment extended to a leprosy colony of a nearby village was continued. Food was distributed to the destitute on 9th November.

OVERSEAS BRANCHES

Batu Caves (Malaysia): The regular activities of the Branch at Sivanandashram, Batu Caves are: Daily Brahmamuhurta prayers from 5-00 to 6-00 a.m., prayer meetings on Thursdays and Sundays, religious class for children on Sundays, chanting of Vishnusahasranama on Wednesdays and of Lalita-sahasranama on Fridays, and Yogasana class on Sundays.

Rose Hill (Mauritius): The Branch held monthly Satsanga on 18th November. In addition,

Satsangas were held at the residences of devotees of Rose Hill and Mahebourg on 12th and 26th November. The monthly meet of prayers for sick was on 25th. Special programmes were organised on Sivananda Day, Yoga Day and Venkatesananda Day on 8th, 19th and 29th November respectively. On the Punyatithi Day of Revered Swami Venkatesanandaji on 27th November, a programme of Paduka Puja, Satsanga and special prayers was organised.

Just Released : YOGA SUTRAS OF PATANJALI

(2nd Edition)

Text, Transliteration, Meaning and Commentary

By Swami Venkatesananda

A lucid and masterly exposition of the Sutras

Pp. 390 + xl

Demy Size 8vo

Price : Rs. 130/-

LETTER FROM PRESIDENT SWAMIJI MAHARAJ

TO

The Divine Life Society Members & Devotees all over India in all the States.

Subject: The 2nd Global International Divine Life Society Conference 2001-2002

Blessed Immortal Atman!

My Dear and Esteemed Brethren of our Gurudev Swami Sivanandaji's Divine Life Spiritual Family,

Om Namo Narayanaya! Om Namo Bhagavate Sivanandaya!

May God bless you all!

I am happy to write this letter asking for your enthusiastic co-operation and full support to the 2nd Global International Divine Life Society Conference that is to take place December 30th, 31st 2001 and January 1st, 2nd 2002 at Cuttack in Orissa. All of you are quite aware how this was decided upon during the closing sessions of the 1st Global International Divine Life Society Conference conducted at Cross Maidan in Mumbai, end of 1999 and beginning of 2000. The Conference Committee for this 2nd Global DLS Conference has commenced the work and started to enrol delegates throughout the entire length and breadth of India to make this Conference an excellent success. I wish you all to enrol yourselves in large numbers as delegates to this forthcoming event. Foreign delegates are being similarly invited through our foreign DLS branches and through Gurudev's devotees in numerous countries abroad. The whole of our country should also be substantially represented upon the occasion. To fulfil this objective may you also induce your friends and spiritual-minded neighbours and other relatives to accompany you when you attend the Conference.

The Conference intends bringing out a special SOUVENIR. Try to obtain as many advertisements as possible as a means of financial support. I am sure that once you get into contact with the Conference Committee, they will tell you in what other ways you can help them financially, by way of donations as well as by creating sponsorships. This will all help them in this noble work. Thank you.

With my very best wishes, regards, Prem and Om,

Swami Sivanandaji
ॐ

ANNOUNCEMENT

The 2nd Global International Divine Life Society Conference will be held from 30th December 2001 to 2nd January 2002 at Barabati Stadium, Cuttack, Orissa. This is a unique, unprecedented spiritual meet for the Sivananda Spiritual family members. We have stepped into the 21st Century with a firm faith in forming a new world order on a global scale to ensure universal brotherhood, peace of mankind, prosperity of the society and salvation of each and every individual. This is possible when we ardently adhere, practise and lead a Divine Life. Divine Life is the only means to solve all problems of modern life.

Let all of us take a deep Divine bath for spiritual illumination and blessedness. Rejoice in the holy presence of Saints.

We the members of the Conference Committee sincerely invite you all. Kindly come forward and be one amongst us. Please extend your physical, mental, moral and financial support for this noble endeavour.

With regards, Prem and Om,

Ever in the service of Gurudev,

Prof. Prasanta Kumar Mishra,
Chief Executive, 2nd. G.I.D.L.S. Conference,
Chidananda Ghat, Madhusudan Nagar,
Tulasipur, Cuttack—753 008

MEMBERSHIP RATES OF THE DIVINE LIFE SOCIETY AND THE AFFILIATION OF ITS INLAND BRANCHES

(For Within India Only)

Patronship Fee	Rs. 5000/-
Life Membership Fee	1000/-
Admission for Membership	50/-
Membership Fee	50/-
Admission for Affiliation of the Branch	100/-

SWAMI KRISHNANANDAJI MAHARAJ WILL NOT BE RECEIVING
ANY PERSONAL LETTERS.

OM
IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY),
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttaranchal, (India)

ADMISSION NOTICE

Applications are hereby invited for undergoing **either** of the following residential YOGA-VEDANTA COURSES of two months' duration, to be held as per the dates mentioned below. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

Course No.	Duration of the Course	Last date for receipt of applications
Thirty-seventh	1-3-2001 to 29-4-2001	08-2-2001
Thirty-eighth	3-5-2001 to 29-6-2001	25-3-2001

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the course.
2. Age Group: Between 20 and 60 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently.
 - (c) Should have sound health.
4. Duration of the Course:—Two months' residential Course on Yoga, Vedanta and cultural values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Moral Philosophy, Studies in Religious Consciousness, the Philosophy of the Bhagavadgita, Patanjali's Yoga System, Narada Bhakti Sutras and the Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Class Test, Questions and Answers, final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the application form and prospectus please write to:

Shivanandanagar,
February, 2001

THE REGISTRAR,
The Yoga-Vedanta Forest Academy,
The Divine Life Society,
P.O. SHIVANANDANAGAR—249 192
Distt: Tehri-Garhwal, Uttaranchal
Himalayas, INDIA

- Note:—**
- (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
 - (ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

	Rs. 80/-		Rs. 60/-
All About Hinduism	30/-	May I Answer That?	
Ananda Gita	50/-	Meditation on Om & Mandukya Upanishad	35/-
Autobiography of Swami Sivananda	50/-	Mind—Its Mysteries and Control	95/-
Beauties of Ramayana	25/-	Mother Ganga	25/-
Bhagavadgita		Narada Bhakti Sutras	50/-
(English Translation of the Text)	180/-	Parables of Sivananda	25/-
Bhagavadgita		Philosophy and Yoga in Poems	25/-
(Text, Meaning and Commentary)	20/-	Philosophy of Dreams	60/-
Bhagavadgita Explained	50/-	Practical Lessons in Yoga	80/-
Bhakti and Sankirtan	180/-	Practice of Ayurveda	90/-
Bliss Divine	200/-	Practice of Bhakti Yoga	60/-
Brahma Sutras	85/-	Practice of Karma Yoga	100/-
Concentration and Meditation	100/-	Practice of Nature Cure	60/-
Conquest of Mind	40/-	Practice of Vedanta	65/-
Devi Mahatmya	55/-	Practice of Yoga	150/-
Dhyana Yoga	45/-	Principal Upanishads	20/-
Dialogues from the Upanishads	40/-	Pushpanjali	65/-
Divine Life for Children	40/-	Raja Yoga	40/-
Easy Steps to Yoga	35/-	Religious Education	225/-
Essence of Bhakti Yoga	50/-	Sadhana	85/-
Essence of Ramayana	40/-	Samadhi Yoga	70/-
Essence of the Principal Upanishads	70/-	Sarva Gita Sara	20/-
Essence of Vedanta	35/-	Satsanga and Swadhyaya	35/-
Ethical Teachings	50/-	Science of Pranayama	60/-
Ethics of the Bhagavadgita	18/-	Self-Knowledge	40/-
Fourteen Lessons on Raja Yoga	25/-	Sermonettes of Swami Sivananda	45/-
Gems of Prayers	20/-	Sixty-three Nayanar Saints	50/-
Guru Tattva	50/-	Spiritual Experiences	25/-
Health and Happiness	70/-	Spiritual Treasure	75/-
Health and Hygiene	40/-	Stories from the Mahabharata	25/-
Hindu Fasts and Festivals	75/-	Stories from the Yoga Vasishtha	25/-
Home Remedies		Students' Success in Life	
How to Cultivate Virtues and Eradicate Vices	75/-	Sure Ways for Success in Life and God-realisation	80/-
How to Get Sound Sleep?	40/-	Svara Yoga	25/-
In the Hours of Communion	40/-	Tantra, Nada and Kriya Yoga	55/-
Inspiring Stories	70/-	Ten Upanishads	50/-
Japa Yoga	45/-	Thought Power	30/-
Jnana Yoga	55/-	Triple Yoga	35/-
Karmas and Diseases	8/-	Upanishad Drama	15/-
Kundalini Yoga	60/-	Vairagya Mala	16/-
Life and Teachings of Lord Jesus	40/-	Vedanta for Beginners	25/-
Light, Power & Wisdom	20/-	Voice of the Himalayas	70/-
Lives of Saints	100/-	What Becomes of the Soul After Death	60/-
Lord Krishna, His Lilas and Teachings	65/-	Yoga Asanas	50/-
Lord Shanmukha and His Worship	30/-	Yoga in Daily Life	35/-
Lord Siva and His Worship	75/-		

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger and jealousy.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

—*Swami Sivananda*

CONTENTS

	<i>Pages</i>
1. Siva's Night	—H.H. Sri Swami Sivanandaji Maharaj . . 2
2. Sadhana is a Necessity	—H.H. Sri Swami Sivanandaji Maharaj . . 4
3. How to Achieve the Natural State	—Sri Swami Chidananda . . 6
4. The Aitareya and Taittiriya Upanishads	—Sri Swami Krishnananda . . 9
5. Realisation through Love	—Sivananda's Gospel of Divine Life . . 15
6. Activities of the D.L.S. Branches	. . 17

[Continued from Cover ii]

- 28 Ekadasi
- 29 Pradosha Puja

OCTOBER

- 1/2 Purnima
- 13 Ekadasi
- 14 Pradosha Puja
- 16 Amavasya
- 17 Sri Navaratri Puja begins
- 21 Sri Sarasvati Avahana
- 24 Sri Durga Ashtami
- 25 Sri Maha Navami;
Sri Navaratri Puja concludes
- 26 Vijaya Dasami
- 27 Ekadasi
- 29 Pradosha Puja
- 31 Purnima; Rasa Lila

NOVEMBER

- 1 Purnima
- 11 Ekadasi
- 12 Pradosha Puja
- 13 Sri Naraka Chaturdasi
- 14 Dipavali; Sri Lakshmi Puja
- 14/15 Amavasya
- 15 Sri Govardhana Puja; Sri Go-Puja;
Sri Bali-Puja
- 21 Sri Skanda Shashthi
(According to Tamil Calendar)
- 26 Ekadasi (Prabodhini); Sri Tulasi Puja
- 27 Uthana Dvadasi;
Chaturmasya Vrata ends
- 28 Pradosha Puja
- 29 Sri Vaikuntha Chaturdasi
- 30 Purnima; Sri Guru Nanak Jayanti

DECEMBER

- 3 58th Anniversary of
Akhand Mahamantra Sankirtana
Yajna in Shivanandanagar
- 10 Ekadasi
- 12 Pradosha Puja; Punyatithi of
Sri Jnanesvar Maharaj
- 14 Amavasya
- 20 Sri Skanda Shashthi
(According to Sanskrit Calendar)
- 24 Christmas Eve

- 25 Christmas Day
- 26 Ekadasi; Sri Bhagavadgita Jayanti
- 28 Pradosha Puja
- 29/30 Purnima
- 30 Sri Dattatreya Jayanti
- 31 58th Anniversary of Pratishtha
Mahotsava of Sri Visvanatha Mandir
in Shivanandanagar

2002

JANUARY

- 9 Ekadasi
- 11 Pradosha Puja
- 13 Amavasya
- 14 Makara Sankranti (4.37 p.m.);
Uttarayana Punyakala
- 25 Ekadasi
- 26 Pradosha Puja
- 28 Purnima

FEBRUARY

- 8 Ekadasi
- 9 Pradosha Puja
- 11/12 Amavasya
- 17 Vasanta Panchami
- 19 Ratha Saptami
- 20 Sri Bhishma-Ashtami
- 21 Sri Madhva Navami
- 23 Ekadasi
- 25 Pradosha Puja
- 26/27 Purnima

MARCH

- 9 Ekadasi
- 11 Pradosha Puja
- 12 Sri Mahasivaratri
- 13/14 Amavasya
- 25 Ekadasi
- 26 Pradosha Puja
- 28 Purnima; Sri Gauranga Mahaprabhu
Jayanti; Holi

APRIL

- 8 Ekadasi
- 10 Pradosha Puja
- 12 Amavasya

Note: When two dates are mentioned against any item, it means the particular *tithi* occurs both on the previous day evening and the next day morning.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By Swami Chidananda

A Call to Liberation	Rs. 95/-
A New Beginning	20/-
Awake—Realise Your Divinity	180/-
Bliss Is Within	60/-
Essentials of the Higher Values of Life	25/-
Eternal Messages	20/-
God As Mother	25/-
Guidelines to Illumination	40/-
Guide to Noble Living	25/-
Lectures on Raja Yoga	20/-
Light Fountain	30/-
Message of Swami Chidananda to Mankind	10/-
Path Beyond Sorrow	40/-
Philosophy, Psychology and Practice of Yoga	35/-
Ponder These Truths	85/-
Practical Guide to Yoga	30/-
Swami Sivananda—Saint, Sage and God-man	100/-
The Gita Vision	10/-
The Truth that Liberates	10/-
Twenty Important Spiritual Instructions	30/-

By Swami Krishnananda

An Analysis of the Brahma Sutra	30/-
An Introduction to the Philosophy of Yoga	50/-
A Short History of Religious and Philosophic Thought in India	35/-
Ascent of the Spirit	35/-
Chhandogya Upanishad	50/-
Epic of Consciousness	20/-
Essays in Life and Eternity	50/-
Mandukya Upanishad	25/-
Philosophy of Life	55/-
Philosophy of Religion	50/-
Philosophy of the Panchadasi	40/-
Problems of Spiritual Life	40/-
Resurgent Culture	20/-
Sadhana—The Spiritual Way	30/-
Secret of Katha Upanishad	30/-
Self-Regulation: Its Meaning and Method	20/-
Studies in Comparative Philosophy	50/-
The Philosophy of the Bhagavad Gita	60/-
To Thine Own Self Be True	25/-
Yoga as a Universal Science	65/-
Yoga of Meditation	40/-
Yoga System	20/-
Your Questions Answered	90/-



EM-4604/00 Ends on: 31.03.2001
Sri Lt. Col. R.K. Langar
Block No., 5 Flat No. 6
Housing Board Flats
Shastri Nagar
JAMMU 180 004
(J&K)

To

THE DIVINE LIFE SOCIETY
THE SHIVANANDA PUBLICATION LEAGUE
P.O. SHIVANANDANAGAR—249 192
Distt. Tehri-Garhwal, Uttaranchal, India

(Packing and forwarding charges are extra)

NOTE: Foreign Orders should include towards packing and forwarding charges
(by Surface Mail) 60% of the cost of books.

All orders in India should be accompanied by 50% advance.